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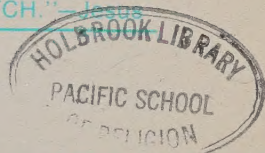
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"What I say unto you I say unto all, WATCH." — Jesus

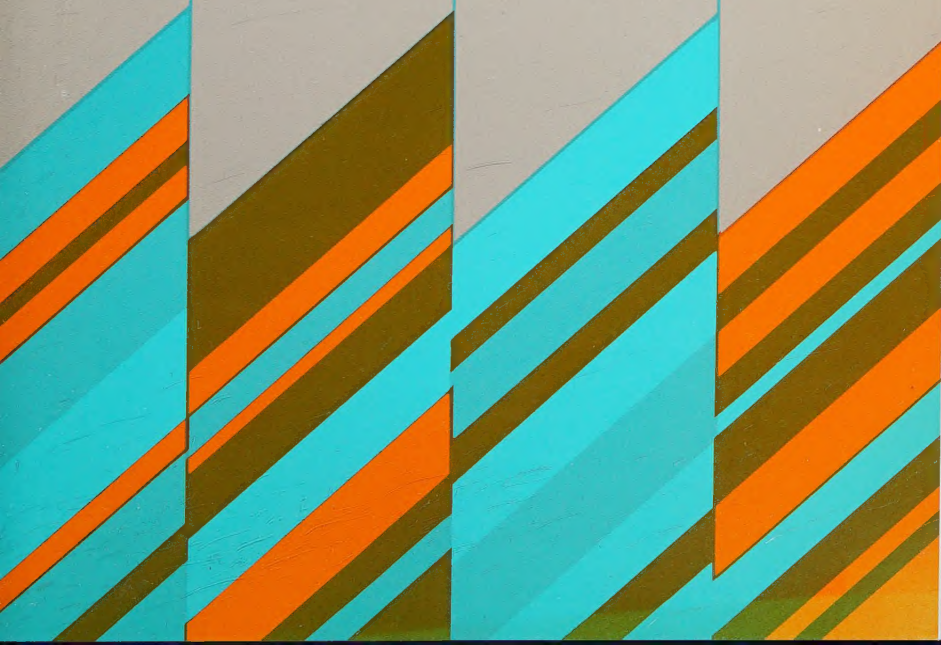


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[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

Now I Understand!

ARLINE WALKER EVANS

Man belongs to God and is constituted of God's qualities. He expresses the divine Mind and Mind's infinite, spiritual nature.

However, when we mistakenly think of ourselves as limited human beings rather than expressions of the one Divine Being, we make ourselves liable to the impositions of material theories and so-called laws relative to our mental capacities—laws that have no basis or reality in divine Truth. Comprehension, perception, and reason are limited when we think of ourselves and others as mortal beings with finite, material minds, filled with concepts that make us sinful, guilty, confused, diseased.

But as surely as there is one infinite God, there is truly one infinite, divine Mind. As we acknowledge this spiritual fact, we liberate ourselves from the limitations of material thought processes. When we erroneously relate intelligence to matter, we can suffer from stubborn resistance to the truth we should be readily seeing;

we find pride in personal intellect shutting out the divine rays that would enlighten us. However, when we meekly, willingly accept the oneness and allness of the divine Mind, we find ourselves saying, "Now I understand!"

When I was a child, there was a statement in *Science and Health with Key to the Scriptures* by Mary Baker Eddy that I disliked. When it appeared in the Bible Lesson in the *Christian Science Quarterly* or was part of my Sunday School assignment, I would hastily turn from it. The statement reads, "From the beginning to the end, the serpent pursues with hatred the spiritual idea."¹

Visions of being chased and caught by evil persisted until one day I grew up. I grew up when I claimed the God-given quality of meekness and listened to divine Mind. I recall saying to myself, "Wait and listen, and God will explain it." Immediately came the comforting and revealing answer to my need: Evil may pursue, but it can never overtake the spiritual idea! It was very clear to me that I had not found my answer through any material, personal thought process. The answer had indeed come from the divine Mind, the source of all true intelligence, which educates us spiritually.

We are expressing our God-promised dominion over all the earth, we are claiming and effectively using Mind's inspired ideas, to the degree that we are denying the supposed reality of many material minds. Material or mortal thinking is merely the counterfeit of genuine intelligence. It includes all the misconceptions of God and man, while true intelligence expresses what God knows of Himself and His manifestation, man and the universe.

Sometimes we hear one say, "If only I had the understanding I need." This indicates that one has accepted the lie put forth by fictitious mortal mind that he is without the ideas and qualities of Mind—that he is separated from Mind, separated from God, who is everywhere, always.

In God's allness there is not a counterfeit of Mind, a lurking mortal mind, sending forth messages that can trick or mislead, befool or betray us. When we say, "I don't understand," regarding some aspect of spiritual truth, we are incorrectly believing that we can be separated from divine intelligence—that we are not awake to the truth, which is present in our consciousness as surely as God

is present. Our divine sonship, of which Christ Jesus reminded his followers, is our spiritual heritage as perfect ideas of perfect Mind. Since we cannot get away from or outside of God's allness, we cannot be without the ability to comprehend and appreciate spiritual realities.

When there is a decision to be made, when arguments pro and con race for a place in our consciousness and we are perhaps tempted to submit to confusion, let us affirm that we express, as God's reflection, Mind's infinite wisdom and intelligence. We can abandon any uncertain weighing of one side against another and honor God by acknowledging the presence and the power of His justice, His wisdom, His will. Insisting that we have the right ideas for right action because of our inseparability from God, we will say with gratitude and joy, "I do understand, right now."

When material evidence argues for disease symptoms and the human consciousness cries, "I am afraid" or "I am confused" or "I haven't the understanding needed to heal this," it is time to remind ourselves of the Bible directive with its promise: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."²

A frantic effort to "get" understanding, or a defeatist attitude that we will never have enough understanding to cope with the problems needing solutions—these give evidence that we are not looking to God as the source of intelligence but to ourselves. And when we know that we can't meet demands without God's help, it is time to trust Him and lean strongly on His understanding. This is a holy time, for we begin to lose the false concept of personal ability or lack of it and realize that God's understanding is not only ever present but ever sufficient.

Since God is conscious only of the good that characterizes His own nature, He does not know evil. Knowing ourselves to be His expression and reflecting His perception of good, we can have the victory over evil, over misunderstanding, over misconceptions, and thus prove their unreality. The Discoverer and Founder of Christian Science gives us this comforting message in *Science and Health*: "Know thyself, and God will supply the wisdom and the occasion for a victory over evil."³

Surely God cannot be conscious of or concerned with matter,

for He, Spirit, did not create it. The lies of corporeality, material personality, or finite place are not in Mind or in Mind's expression, man. In Mind there are no disease pictures, no latent fears, no hidden guilt, no malicious or malignant concept, only the pure consciousness of good. This pure consciousness constitutes the health and wholeness of man, who is in reality ageless, sinless, immortal, eternal.

As we're meekly receptive to the spiritual ideas of Mind, we will express perception, astuteness, inspiration, the ability to grasp the significance, nature, and explanation of God and what He has created. We will see truth more clearly and rejoicingly declare, "Now I understand!"

¹ *Science and Health*, p. 564; ² Prov. 3:5, 6; ³ *Science and Health*, p. 571.

No more of good for one than for another

Lessons from the Sun

PAUL R. CARMACK

The impartiality of the sun, pouring its warmth and light on all within its direct rays, can afford a useful lesson for mankind. The sun in its bestowals makes no distinction between the small and the great, the weak and the strong, the meek and the proud, the good and the bad.

Christ Jesus pointed to this impartiality when he said of God, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."¹ And Mrs. Eddy occasionally uses the sun as a symbol for God Himself. For example, she writes, "The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe."²

Envy and fear have their basis in the belief that God has given more goodness and ability to some than He has to others. Racism

would have us believe that divine Love, God, has been partial in His gifts and endowments to man. Dishonesty and corruption in governments and other human affairs may tempt us to lose sight of God's ever-present justice, integrity, and goodness. We learn in Christian Science, however, that since God's love is pure and perfect His bestowals on man are flawless and infinitely outpoured.

Mortal mind, the belief of a mind opposed to the one, infinite divine Mind, God, may tempt us to dwell overlong on the good we appear to have missed in the past or in the good we expect will be ours, but only in the future. Yet God's loving and satisfying impartations are constantly being addressed to all of us in the ever-present now. As we refuse to keep our thought centered on either the future or the past, we will every one of us find ourselves in the right place at the right time to receive and to use wisely God's constant and abundant gifts.

To do this we need to gain a correct perception of creation as wholly spiritual, the reflection of its Maker, divine Spirit. Believing that life and all the good in life are material, we may feel that material food, shelter, and clothing are necessary to sustain this life and that we are not getting our fair share of them. These things are essential humanly, but they should be seen as effects of our understanding of man's spiritual nature and God's unfailing and impartial care and love for His creation. As Christ Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."³ *All* these things, not just a limited and unfair amount.

In proportion as we listen to divine Mind instead of the suggestions of a supposed mortal and material mind, we gain a better understanding of "the kingdom of God, and his righteousness"—of God's perfect spiritual universe and the impartiality of His love and goodness. Then progressively ample provision instead of lack and limitation is manifested in our daily lives. As we lose the sense of being unjustly treated, the brotherhood of man will become more apparent and greater peace and harmony will be ours.

When a certain area of the earth turns away from the sun, it is enveloped in darkness. May we not learn another lesson from the sun in this?

Entertaining a false and limiting sense of self—one's own or

another's—is equivalent to turning away from or losing sight of God as the source of ever-present goodness and power. Then we find fear, doubt, and confusion seeming to darken and obstruct our growth and progress. These evil beliefs, these suggestions made to us by a supposed mind apart from God, have no foundation or reality and nothing to sustain them. They cannot cling to us any more than the darkness can cling to our planet when the shadowed area moves toward the sun. Our quick and sure remedy is to turn wholeheartedly and understandingly to God and to the light of the Christ, which God is forever sending forth to reveal to us our true spiritual nature, having all good always.

Mrs. Eddy writes: "Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth."⁴ "Darkness flees." So will the fears, doubts, selfishness, resentment, and the aches and pains they appear to occasion, when we stay close in thought to our unchanging relationship to God, the source of all harmony, peace, and perfection. The antics of error, no matter how threatening they may claim to be, can never affect man's spiritual and eternal being.

Actually, it is impossible for us to lose sight of or to be separated from God, since He fills all space. No matter which way we move or travel, He is already there. No area or opportunity is left for the darkness of evil or discord. Any hint of loneliness, fear, or anxiety can only be the aggressive suggestions of mortal mind. Our clear and consistent reflection of God's enlightening qualities of joy, goodness, and perfection will quickly blot out such suggestions. As we read in Revelation, "There shall be no night there."⁵

Are we sometimes inclined to wonder how God can meet our human needs when He, being Spirit, is totally unaware of the material and physical universe? Here an understanding of the Christ can help us. The relation of the Christ to God is somewhat similar to that of the sunlight to the sun. God through the Christ meets the needs of mankind as directly and fully as the sun through its rays supplies warmth and light to earth's countless life-forms. The more aware we become of the Christ, the true idea of God that Jesus taught and lived, and strive to express this true idea in all our daily affairs, the better fitted we will be to respond to God's ever-present

care, support, and protection, His impartial provision of all needful human good. At the same time we will be progressing and growing spiritually.

Not once did Christ Jesus allow the trials he faced to swerve him from his divinely appointed course. He refused to turn from the sunlight of Truth and Love or to allow the claims of evil to darken his understanding of God and God's creation and of his unity with God. His example will remain for all time and for all mankind. His early followers, the apostles, provide us with similar inspiring examples. And in more recent times we have had the example of his devoted follower Mrs. Eddy.

The way of divine Life has been made crystal clear. We can rejoice that God's omnipotence and ever-present perfection leave evil completely helpless to obstruct or obscure our way to God's impartially provided health and happiness.

¹ Matt. 5:45; ² *Science and Health*, p. 538; ³ Matt. 6:33; ⁴ *Science and Health*, p. 310; ⁵ Rev. 21:25.

We're Not Here to Condemn!

EDWIN G. LEEVER

Condemning somebody else is probably one of the easiest things we do. It doesn't require a special education, a certain age or nationality or sex. It doesn't even require the slightest knowledge of what a given situation is all about. Anyone can do it. All an individual has to do is to open his mouth and let the censure apparatus take over.

Why isn't it as easy *not* to condemn? To build somebody up, for example? Or to value them, love them, and even forgive them? Well, it is—when we stay more with what's true of them than with

what's false. When we're certain what's really true, we won't be so easily fooled by what seems to be.

Christ, Truth, shows us what man is: that he is spiritual not material, whole not unsound in any way, and perfect without a flaw or blemish of any kind. This man I'm talking about is the man God has created in His likeness. It's not the mortal you and I see in the mirror but the man we all really are. And this real man is composed only of good, of love and mercy, of justice and wisdom, of purity and holiness. The Christ reveals this to us.

As we acknowledge, accept, and adhere in some degree to the Christ, we start seeing what's true of all of us. And there is nothing left in God's perfect creation, man, to condemn. Condemnation has no place in the Christ. "God sent not his Son into the world to condemn the world," we read in the Bible, "but that the world through him might be saved."¹

Jesus fully represented the Christ. It's true he often rebuked others—and rebuked them strongly—in trying to save them. Christ Jesus knew the purpose of the Christ was to save, not destroy. His rebukes exposed the type of erroneous thinking an individual had appeared to accept. His purpose was to awaken the individual to his actual status as a child of God. He said to his disciples, "Continue ye in my love."²

Christian Science explains that it's man's nature to love, because that's the way God created him. When we let the Christ reveal to us how spiritual, flawless, and completely lovable man really is, we'll find we can love. And forgive if necessary. In this way we let our true Christlike nature shine forth.

When this starts happening, however, the scum in our human consciousness may start popping to the surface, and we may be shocked and appalled to discover how much harsh criticism of others, for example, we have let accumulate. But it's no part of God's man. And we can separate ourselves from it. We can be grateful healing is taking place. Condemnation of ourselves would open the Pandora box, from which, Mrs. Eddy tells us, "all ills have gone forth." The full sentence states, "The description of man as purely physical, or as both material and spiritual,—but in either case dependent upon his physical organization,—is the Pandora box, from which all ills have gone forth, especially despair."³

Beholding anyone, including ourselves, "as purely physical, or as both material and spiritual," starts us down the condemnation path again. When, instead, we stick to the Christ, Truth, and refuse to be brainwashed by any matter-based theory about anyone, we are closing the lid on Pandora's box. We stay with what's true. We begin to find out it isn't as hard as we thought it would be to love. Christianly scientific loving is natural and uplifting and healing, and it helps us see the right thing for us to do in any given situation to help another.

In the case of children, we may have to learn to lovingly but firmly discipline them more consistently. Sometimes on the job we have to learn moral courage to take an unpopular stand, if the demands of Principle make this necessary. We have to learn to talk less and pray more and to see how much more of the Christ we can express right where we are. How diligent are we, for example, in rooting out undesirable traits of character in ourselves? Are we ignoring our own shortcomings in our overzealous attention to the shortcomings of others? How much do we really want to help others? Is that more important to us than always showing others how right and how good we are?

Once we honestly let the Christ take over our thoughts and our lives, we'll find we have greater patience and compassion, a more humble realization that we may not always have the right answers, a deeper tranquillity and poise, a higher and more genuine affection toward others, a more honest and consistent desire to forgive, a gentle and more gracious manner when proved we are right, and an inner peace that is invaluable.

Once in a while we do stumble and botch things up. But we can always pick ourselves back up and begin again. As we begin to understand that we're not here to condemn but to be an active and integral part of the Christ-mission of redeeming and saving all mankind, our lives take on new meaning. The Bible does not leave us in doubt as to whether we're measuring up. "This is love," we read, "that we walk after [God's] commandments."⁴ How are we walking? Nobody can answer that but us. And if we don't like the answers we get, we can do something about them.

¹ John 3:17; ² 15:9; ³ *Science and Health*, p. 170; ⁴ II John 1:6.

God's Motherhood and "Mom"

SYLVIA DICK KARAS

What does an understanding of God's motherhood do for "mom," as she is popularly known in America? It helps her to support a child's identity instead of manipulating it. God originates, shapes, unfolds, and places. Relying on this, we don't have to mold, push, pressure, or nag. However, if you've ever found yourself pacing the floor in an agonizing effort to yield your child to God's will—feeling, as the father of the epileptic boy said to Christ Jesus, "Lord, I believe; help thou mine unbelief"¹—it helps to go back and see where the mistake began.

Where does parental worry come from? It stems from the belief that man is a mortal, creating other mortals. It often comes to a mother in that incredible moment at a child's birth when the woman is tempted to break the first commandment and think *she* did it! "How important my baby's helplessness makes *me*," mortal mind tempts us to think, inviting us to give ourselves undue credit and snuggle down to play god to an infant's helplessness. But as God's Word in the Bible directs us, "Thou shalt have no other gods before me."²

No, there's no easy manual to tell you how to let God show you. No one tells you that learning to make room for a new identity can require just as much prayerful effort as learning to feed and care for it. But Mrs. Eddy's writings are full of substantial counsel. She knew, and she starts early. Don't crowd your unborn baby with the pressure of your desires, physical or mental. "The foetus must be kept mentally pure and the period of gestation have the sanctity of virginity,"³ she writes.

Purify your thoughts because, whether you wish it or not, your influence is there. Mrs. Eddy puts it plainly: "A mother is the strongest educator, either for or against crime. Her thoughts form

the embryo of another mortal mind, and unconsciously mould it, either after a model odious to herself or through divine influence, 'according to the pattern showed to thee in the mount.'"⁴ And in speaking of obstetrics according to Christian Science, she writes, "To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe."⁵

Our material preconceptions and misconceptions would hide what God has done. We need a recognition of the pristine wonder, purity, and beauty of God's ideas. Every stage, every development, every unfolding for a new child is a new birth. And it is God's doing all along the way.

This doesn't mean abdication from duty. We don't neglect to express God-derived tenderness, wisdom, care, perception, and guidance in our job as mother. But honoring God means shifting our focus from what we want a child to be to what God knows him to be. Not a child, a baby, or a fetus, but God's perfect idea—formed, complete, neither developing nor diminishing—is here.

Does it seem abstract, putting aside our view of a child for God's view? Not when you see this truth heal. I once saw a child's fever break immediately after the thought came: Release him from being a mortal child; loose him and let him go from your thought of him as not ready, as too little, dependent, or helpless; return him to the wholeness of that pure child thought, which is his right and our need—that state of dynamic innocence against which evil cannot stand. We keep our maternal influence from being matter influence as we promote a child's spiritual independence, instead of his physical helplessness.

What is the answer for a child? Identity, of course—the exploration, realization, and achievement of independent identity—in brief, "growing up." We can't give identity to anyone. God does that. What we can do is recognize God-given identity, nurture it, encourage it, and respect it. Spiritually inspired mother love is the tender reflection of God's love, bringing identity to bloom in all things. The mother who knows that man is never inadequate, weak, unformed, or beginning can learn how to create a climate that guides and encourages growth from within, but that never dictates,

interferes, or attempts to shape according to preconceived notions. When spiritual knowing creates an atmosphere in which an individual can connect with his true self and which encourages his growth and releases his God-directed action, then this knowing can release him from the grip of negative emotion toward his mother.

A mother busy listening to God cures her child's fears as she fosters his own capacity to listen to God for direction. The child finds satisfaction in his relationship with his Father-Mother God—a relationship that is private and precious to him. Jealousy and the fear of separation naturally fade away in the presence of the child's increasing confidence in his own God-loved identity.

Mothers supply connections for their children. We all love to help our children. Who doesn't know the satisfaction of opening up good contacts for children, people who can take them further than we can, guiding them to places and situations where they can develop more fully? The best connection we can give children is the knowledge that they are *God's* children, already placed and provided for. This assurance, held to through no matter what difficulty, gives them a bridge over which to walk to their own reality, and reality is what our job is all about. What we want for them is the solidity of real achievement as the result of expressing spiritual individuality.

Recognizing someone else's true identity is the highest form of love, because it helps him see himself as he really is. But when we do this for a child, we haven't done anything special. It's the normal, natural thing to do and the child's right. God gives us selflessness in dealing with children instead of selfishness. As life makes this demand on mother after mother, generation after generation, isn't this the true "genetic engineering"—letting the Christ teach us how to keep our children rooted in love but not imprisoned, environed but not restricted, supported but never stuck, embraced but never smothered?

And when they go, as go they must into the landscape of their futures, filled with the busyness and vibrancy of their own living, what have we left for comfort, after all our forbearance? Why, our own identity, of course, and the continuing adventure of exploring and developing it. Because we've known God to be Mother, we've

never let our individuality be drowned in motherhood's tasks, so we don't feel laid aside when our children are grown up.

Are we alone? Must we be haunted by the sadness of passing time as our children grow up? No! We're not alone! Who's here? God's mother love surrounds us, takes care of us, comforts us. The love we reflect to others continually guides us! Yes, God's motherhood helps mother; it helps her be a good mother and takes care of her as well.

¹ Mark 9:24; ² Ex. 20:3; ³ *Science and Health*, p. 62; ⁴ *ibid.*, p. 236; ⁵ *ibid.*, p. 463.

LEADERSHIP

In holiest
of holy
place
where human will
can never
come
away from personal
embrace
find this chosen
one.
Unblurred
her destiny
for good
divine anointing
burning bright.
Who follow
know
His magnitude—
in reflected
light.

MAXINE LE PELLEY

How Do You Counsel Others?

SHIRLEY SELBY

In Christianly scientific living one strives to let Love motivate his thoughts and acts, including his attitude toward his brother—to express concern, compassion, and interest toward him. If we are expressing genuine, Christly love to anyone in need, whether a close relative, a friend, or a stranger, we can be sure that our efforts to help will be effective and enduring. We will be motivated by, and act according to, divine Principle rather than personal consideration.

As we grow in our understanding of Christian Science, we learn to acknowledge that God, Mind, is divine Principle and that Principle governs harmoniously and absolutely the entire universe and man. And as we gain this clearer concept of creation and see man as an individual, perfect idea in Mind, we are better able to honor the right and privilege of each one to experience and prove for himself his inseparable unity with his Father-Mother God. Mrs. Eddy writes in *Science and Health*, "The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done."¹

The true disciple, striving in all of his motives and his acts to emulate Christ Jesus, is alert to the tendency of willful mortal mind to want to dominate and control situations and people. He recognizes as unscientific and unreal the desire to interfere with the life of another through misguided manipulation or pressure. His awakened understanding that man's relationship to God is sacred and individual shows him there is never a go-between.

With prayer and humility, he faithfully seeks that spiritual sense of love for another which is aware of man's completeness and perfection, always responsive to God's wise direction. Mrs. Eddy says, "Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity."²

The honest and correct student of Christian metaphysics, knowing the omnipotence and omnipresence of God, leaves another individual's unfoldment to the will, the wisdom, and the government that belong to God alone. There are times when it may be our Christian duty to guide or correct another. But this should always be with gentleness. And one should be certain it is divine wisdom, not human will, that impels such action. The willful coaching one may be tempted to give another, no matter how well intentioned, may be quite different from—even opposite to—the answer that is coming to the other through his own prayerful communion with God and his own deep desire to have God's plan of goodness manifested in his life. Loving encouragement of the other to look to his heavenly Father for the spiritual ideas that will guide him to solution of his difficulties is the healing, uplifting way in Christian Science.

This inspired view of divine government helps release another from fear and anxiety. It cleanses the mental atmosphere, overcomes limited horizons, and permits human perception of the divine purpose to unfold naturally and beautifully.

When we are tempted to feel discouraged or depressed because someone dear to us is not quite "seeing the light" as we would like him to see it, we can turn wholeheartedly to the Father. We can acknowledge with joy and conviction that the situation is already being attended to by divine Love and that all are continually embraced in God's love and care. Christ Jesus promised, "Your Father knoweth what things ye have need of, before ye ask him."³

And if we are concerned and critical because another is not, to our way of thinking, living up to his highest sense of right, if we feel we must personally intervene and open his eyes, we can remember Jesus' powerful admonition, "Judge not, that ye be not judged."⁴

Divine Love is encircling all and revealing to each one what he needs to know and do. The loving father in the biblical story of the prodigal son said, "Son, thou art ever with me, and all that I have is thine."⁵ Likewise our heavenly Father is ever embracing each one of His children, and fully imparting wisdom and strength, intelligence and purity, integrity and uprightness—all of the qualities that belong to man as God's expression.

Can we really learn to love our brother enough to help him in this scientific way, which is Christ's? Can we let go of personal

opinion, censure, and human will, which stifle and impede? If we love God supremely, we can; and as we do, the realization grows that those close to us, that everyone, is accounted for by God, that God loves and communicates with each one, that He directs and points the way for him, and that He provides for all human needs. We all need the freedom to demonstrate truth for ourselves.

In the *Manual of The Mother Church* by Mrs. Eddy there is "A Rule for Motives and Acts." If we would truly love, we will cherish every word of this By-Law and put it into practice. The entire section reads: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously."⁶

¹ *Science and Health*, p. 202; ² *ibid.*, p. 72; ³ Matt. 6:8; ⁴ 7:1; ⁵ Luke 15:31; ⁶ *Man.*, Art. VIII, Sect. 1.

The only robber—a false view of man

Crime Has No Victim

JUNE McCLENEGHAN FOWLER

Probably all of us have had the experience of awaking safe and sound in our own beds after a nightmare. And someday every one of us will awaken from the dream—the false belief—of mortal existence to the safety of God's arms. The sooner we make the effort to turn away from the lies of materiality, the sooner we begin to realize where we eternally dwell, safe in God's world. In that world of Spirit and spirituality, of light, health, harmony, and beauty, we

will find ourselves free from all belief in or dependence on matter.

Close study of *Science and Health* by Mrs. Eddy shows us how even now to maintain our safety and harmony. This textbook of Christian Science explains all experience is subjective. It takes place in consciousness. Nothing goes on in experience that is outside of thought. There is no evil force "out there" to harm us; therefore we have the God-given power to free ourselves from any erroneous situation that would claim to project itself into consciousness and then manifest itself in our experience.

During the past several years the crime rate in the United States and some other countries has risen alarmingly. Practical solutions have been sought and new ideas initiated to deal with this problem. Human methods are commendable and necessary, but courts and prisons testify that crime is still running rampant and must be dealt with in a more effective manner. What can we do about this? Each day we can acknowledge the allness of good, of the one Mind, God, and claim this Mind as our Mind, the only Mind governing man and the universe.

Christian Science demands we separate evil from the apparent evildoer. How? By knowing the spiritual fact that all evil is but a mindless supposed force that has no root in God; no power to support it and no man to indulge it. Evil is only a suggestion that life and substance are material, that good is limited, and that, in order to get a fair share, we must steal or kill or whatever it may be.

But matter is not substance. True substance is spiritual. It consists of right ideas from God unfolding in human consciousness, which in turn supply our needs. These ideas take form in intelligence, perseverance, unselfishness, alertness, perspicacity, and, perhaps most of all, love. Translated into human terms, they find expression in productive employment, business acumen, and professional excellence.

As an individual realizes these spiritual facts of the one Mind and of himself as its idea, he begins to realize his potential for productive usefulness. Then he is less tempted by poverty, greed, or a desire to take advantage of his neighbor. As he recognizes he is God's child, fathered by a supreme loving intelligence, he discovers his inheritance is good, his ability God-derived, and that he is forever enfolded in God's love. He is less vulnerable to the suggestions of evil. With

this enlightened view of himself, he progressively awakes from the material dream of being a fallen mortal. He is not drawn to perpetrate criminal acts against his brother. As Christ Jesus said, "Ye shall know the truth, and the truth shall make you free."¹

When the truth of man's immortal status is really understood and scientifically demonstrated, men are freed from criminal desire and action. We can contribute substantially to this overall lessening of crime by staying with the truth of man, by recognizing that each one is a spiritual idea, complete and fulfilled.

What about the victim of crime? Attention is widely being given to this problem, but human methods are often slow and sometimes inequitable. What can we do to protect ourselves now?

Let me tell my own experience. We live in a high-crime area, and quite unexpectedly during the recessionary period of 1975 we found a large building of ours seized by organized crime. When we protested, my husband's life was threatened. A lease was forged, witnessed, and notarized in favor of the criminals, other tenants were driven from the building, plumbing fixtures smashed, electrical work destroyed, and a new crisis developed almost daily. We could scarcely set foot on the property, and thugs harassed us day and night for several months.

We appealed to the local law-enforcement agencies, but they regarded it as a civil matter. We hired two lawyers, but their efforts were ineffective. No human help was forthcoming, and in desperation I called a Christian Science practitioner to help us through prayer. One day in tears I told her I could stand no more. She startled me out of this hypnotic dream by telling me the only robber was a false view of man. This stopped me in my tracks. I began to see substance as spiritual—from God; that no one could enter my thought and take away the right ideas that gave me supply. Matter couldn't be stolen because it was mere illusion.

The fear began to dissipate as I realized all there was to me or my business was what God knew of me. Soon the criminal element departed, and we had our building back again. The harassment continued somewhat longer, but as we kept lifting our thoughts to God it gradually fell away. During this period we lost a great deal of money, but through our enlarged concept of God we had enough to meet our needs. All obligations were met on time. In a matter of

weeks we were again able to secure desirable tenants, repair the damage, paint the building, and reestablish it on a paying basis.

Anyone who finds himself victimized by crime can seek safety through a higher understanding of God and man. In Psalms we read, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."² God's law reigns supreme, and as we bring our thought in accord with His law, we find it supporting us in the solution of our difficulties. When speaking of the warfare between good and evil, Truth and error, Mrs. Eddy says: "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection."³

Claim that ultimate perfection as the spiritual fact now. Then you will not find yourself victimized by crime. God's kingdom knows no criminal and therefore no victim.

¹ John 8:32; ² Ps. 91:1; ³ *Science and Health*, pp. 96-97.

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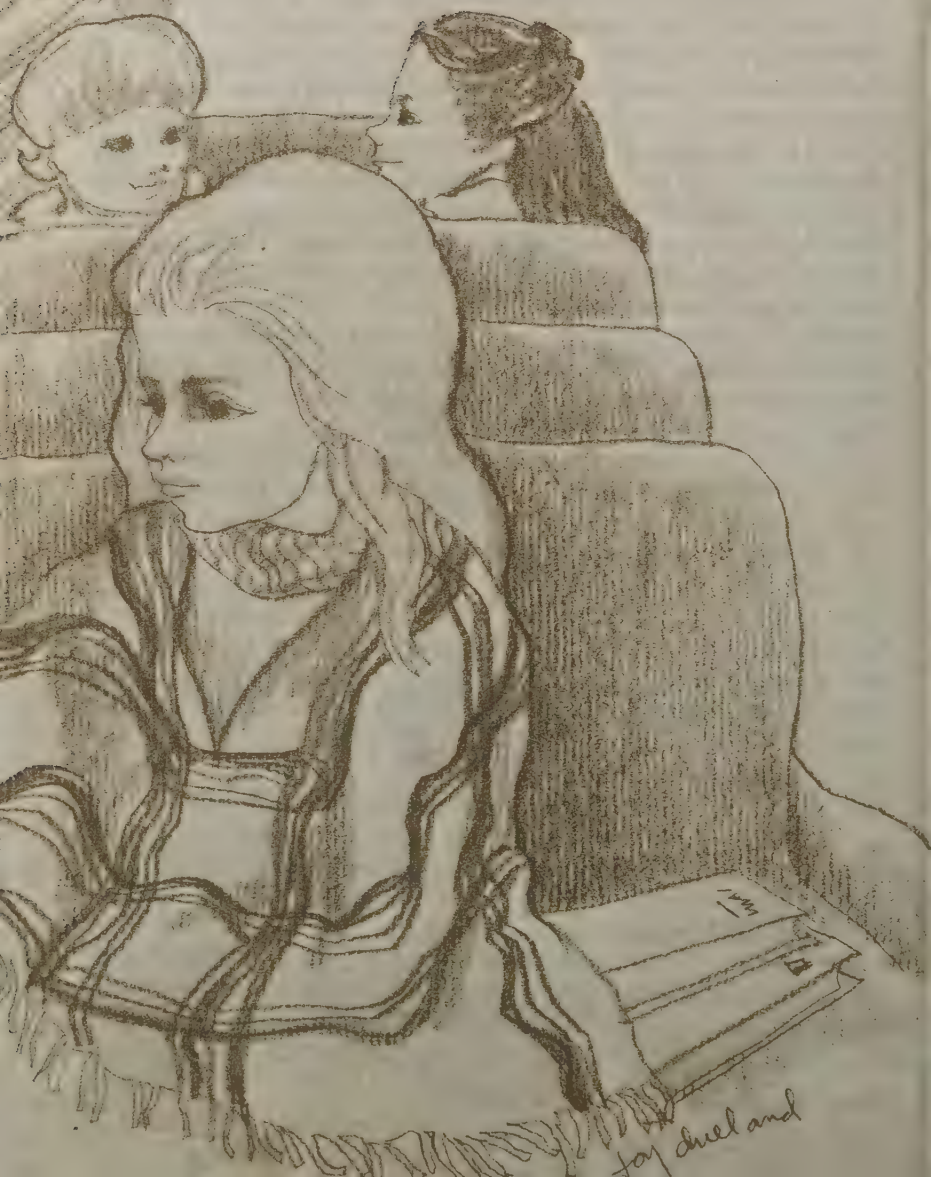
Strip me, God, if need be!
 Make me clean!
 It's better far
 to stand in naked shame
 if Yours has been the hand
 that rends the covering.

For Yours will be
 the Christ of Love
 that gently clothes
 me now
 with unseamed robe
 of radiant purity!

ETHEL R. RETHMAN

The Train Trip

Diana Fagen Johnson



for chiel and

Donna went to school every day by train. Each morning she would wait at the railway station, her ten-ride ticket tucked safely in her purse and her books in her arms.

It was fun to board the train and see her friends wave and pull over one of the double seats so everyone could sit together.

"Tickets, please," the conductor called out. Donna gave him her ticket, then settled back comfortably to look out of the window. As she watched the houses and streets whiz by, the smoke from the engine floated past the train window and clouded the sunny morning scene outside, but only for a moment. Fresh gusts of wind soon blew away the smoke.

Sandra and Jan were sitting together just across from Donna as usual. They were in Donna's fifth grade class and lived near each other in the same town farther down the line. Donna didn't realize it, but Jan had been feeling very unhappy lately about Sandra and Donna becoming such good friends. In fact, Jan was getting more and more jealous of Donna every day. That afternoon Jan decided to teach Donna a lesson, a lesson she wouldn't soon forget!

When school was over that day, the girls boarded the train to come home. As Donna got on, she noticed at once that something was wrong—very wrong. Jan, Sandra, and the other girls had turned one seat back as before, but they were whispering together and laughing. Jan had been very busy that day persuading the other girls to tease Donna and leave her out of the group. "Don't sit here, Donna," said Jan. "We don't like you anymore."

Puzzled and startled, Donna sat alone several seats away. She looked out of the window and told herself she didn't care what they did. "It doesn't matter anyway," she thought. A short whistle blast from the engine signaled her stop. It seemed the longest ride she had ever had, although it lasted only five minutes.

When she got home, Donna burst into tears. Her mother asked, "What is it, Donna? What's happened?"

"The girls don't like me," Donna sobbed. "Jan told them not to sit with me on the train, and I can't go to school or ride on the train with them anymore."

Mother put her arm around Donna. "Nonsense, they'll forget all about it tomorrow. You'll see."

But the next day the girls were still playing their unfriendly game. To Donna it seemed as if everything was dark. The sunniness had gone out of her days. She felt as if she had no friends at all. At home she cried and cried, and her mother didn't know what to do.

Donna had experienced healings in Christian Science, but they had all been healings of sickness. She hadn't yet realized that Christian Science can solve all troubles. The next Sunday she didn't even think of telling her Sunday School teacher about the problem. On the way home in the car Donna thought, "Tomorrow is Monday, and I'll have to see the girls again. There just has to be an answer, some help for me."

Donna was in her room for a while after dinner. She remembered how happy everything had once been at school. Then something happened. One minute everything seemed dark and hopeless, and the next minute she had an idea. It had to do with the Lord's Prayer. At Sunday School Donna had learned this prayer of Christ Jesus and Mrs. Eddy's spiritual interpretation of the prayer in *Science and Health*.

She thought over the first line, "Our Father which art in heaven,"¹ and then remembered the spiritual interpretation of that line, "*Our Father-Mother God, all-harmonious.*"² She, Jan, and Sandra all had the same Father-Mother. They were God's children, living happily together in God all the time. But the special message for Donna was:

"And forgive us our debts, as we forgive our debtors.
And Love is reflected in love."³

Donna now saw clearly that *she* must first express more of God's love to Jan and the others. She would be loving to everyone no matter what had happened.

The next day, how hard she worked to be loving! She picked Jan first to be on her spelling bee team—to Jan's great surprise. She saved Jan a seat in the reading circle as she had done for Sandra many times before, and she even asked Jan over to her house to play after school. That was the end of the problem. It didn't have a chance to survive, because of the spiritual love Donna was expressing.

Donna understood why it is that all of God's children are friends.

¹ Matt. 6:9; ² *Science and Health*, p. 16; ³ *ibid.*, p. 17.

Editorials



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NAOMI PRICE
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PETER J. HENNIKER-HEATON
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The Mind That Heals

Mind-healing today is a scientific possibility; it is also a Christian demand. This Christian Mind-healing isn't just the work of a personal mentality however enlightened and spiritualized. Scientific Christian Mind-healing certainly spiritualizes thought and fortifies morality; but its effects are accomplished through the one infinite Mind, God. The Christianly scientific Mind-healer says with Christ Jesus, "My Father worketh hitherto, and I work."¹ He heals only as he reflects the healing action of man's eternal origin, divine Mind.

Various mental or semimental systems of therapy are currently offered the public. They draw on different combinations of psychological, religious, and physical treatment. Their language often infiltrates daily speech; here it acts as a Trojan horse, introducing unobserved first the thought-patterns of those other systems, then their practices. In word, thought, and action the Christian Scientist needs to keep absolutely clear his line of demarcation between Christian Science and all other mental methods. In *Science and Health with Key to the Scriptures* Mary Baker Eddy firmly draws the line like this: "The human mind has no power to kill or to cure, and it has no control over God's man. The divine Mind that made man maintains His own image and likeness."²

The newcomer to Christian Science usually knows or thinks he knows his personal human mind fairly well. He knows or thinks he knows how it operates, how to make it work for him. But how does he start to work with the divine Mind? How does he become so familiar with divine Mind that he can turn to it instantly and feel confident of its healing action? How can he really rely on it?

To get to know someone better, we may invite him to our house, talk with him, listen to him. To better understand and respond to divine Mind, we can begin by admitting into our mental home the spiritual fact that God, good, is the one infinite Mind. "Admit" is a small word, but potent. When it means admitting one of the great spiritual facts of being, it is the start of immense change in our affairs. Divine Mind is never passive. When we admit its existence, presence, and power, we begin to feel at once its beneficent influence acting on thought and experience.

Among the first things we learn from divine Mind is that, since it is infinite, we can actually have no other mentality. As a result we start to give up believing in that little personal mind we have so long relied on and which we have so often found unreliable. We are like a bird that has perched in a cage with an open door and now for the first time flies out into the freedom of the sky. We begin to discover we are not physical mortals imprisoned in a material body but are spiritual ideas living in the infinitude of the one Mind, each of us distinctly and individually reflecting the infinite variety of this one Mind.

In learning these facts we have done more than just change or improve our thought. The Greek word translated "repent" in the Bible means literally to change one's mind. In admitting divine Mind to be our only true Mind we have repented in the highest possible manner; we have switched from dependence on a personal mind to acceptance of infinite divine Mind as the sustainer of our being and the source of all our thoughts.

The bird that flies out from the limiting but familiar comforts of its cage meets new demands. So when we escape from belief in a small personal mind into the measureless atmosphere of divine Mind, we, too, meet new demands. We are required to express the qualities of the divine Mind we now know to be ours—love, joy, intelligence, wisdom, purity, wholeness. But in attempting this we are not on our own. The divine Mind, whose acknowledged presence makes this new demand, supplies the will and ability to respond to it.

Admitting that divine Mind is our only Mind, we are freed from the sense of a personal human mind controlling us. We are also freed from the wider claims of what in Christian Science is designated as "mortal mind." Mortal mind means the supposed opposite

of all divine Mind is and does; it claims to create and control its own material universe and to populate it with material mortals.

Acknowledgment of divine Mind as man's only Mind dissolves the claims of mortal mind. At the same time this acknowledgment progressively purifies what we call the human mind until belief in this, too, yields to the eternal fact: divine Mind. In reality the so-called human mind and the so-called mortal mind are both temporary illusions; both give way before the truth of divine Mind. There are in reality not many minds, not three minds or two minds; but one Mind only, the divine Mind, God.

Mrs. Eddy writes: "Jesus' healing was spiritual in its nature, method, and design. He wrought the cure of disease through the divine Mind, which gives all true volition, impulse, and action . . ." ³ It was through divine Mind that Jesus and his early followers healed. As we today admit divine Mind to be the only Mind of ourselves and of all men, we reflect the "volition, impulse, and action" that are the power behind scientific Christian Mind-healing. Then our healing practice is effective.

PETER J. HENNIKER-HEATON

¹ John 5:17; ² *Science and Health*, p. 151; ³ *Rudimental Divine Science*, p. 3.

Respecting Animals

In one issue of a newspaper were two items about animals. The first told of a sick baby whale washed up on the New England beaches. In the attempt to save its life it was placed in a large tank and cared for round the clock, four attendants being on duty to feed, massage, and otherwise look after it.

The other item referred to the annual slaughter of seals in another country. It was estimated that a quarter of a million baby seals would be clubbed to death by the end of the season despite the brokenhearted remonstrances of their mothers.

These two news items typify the extremes of attitude human beings have toward animals. Some people without compunction or

compassion hunt and kill certain species for sport or for profit, while some are dedicated to saving the lives of other kinds. Many keep domesticated animals as pets and depend heavily on them for companionship—sometimes treating them with more lavish consideration than their friends and relatives. At the same time they may be quite unconcerned about the wholesale murder of untamed species. Bewildered thinkers may well wonder how they can correctly think of animals, and what their response and responsibility should be toward them.

One of the first statements likely to be remembered by people acquainted with the Bible is in its first chapter. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."¹ However, before assuming that this gives us supreme power over the world's animals to do as we like, it should be remembered that the first chapter of Genesis is not a literal statement of the history of physical creation. It is a metaphorical illustration of the spiritual creation of divine Mind. In order to get its meaning, we need to interpret it spiritually, and Christian Science provides the key by showing that each object mentioned in the account, whether animate or inanimate, symbolizes certain elements and attributes of divine Mind rather than animals and things as they are humanly known.

Of the two great lights created by God, for instance, Mrs. Eddy writes, "The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe."² Referring to the great whales and winged fowl made by God, she says, "Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love."³ This biblical account of creation, spiritually interpreted, provides a symbolic portrait of the absolute, spiritual universe of divine Mind and the elements that constitute it.

The creatures we recognize in daily life as birds, beasts, fish, and reptiles are as actual and permanent in their genuine, spiritual being as are men and women—and as harmless and harmonious. God, divine Mind, forms them individually and preserves their identities as distinct and eternal. They are not material but spiritual. They

are perfect thoughts of God, which are eternally embraced in the divine Mind. They have their place and purpose in the universe of God, Mind, to express Him and to glorify Him in their individual way.

It is as spiritual thoughts of Love that we should think of animals—as a letter by Mrs. Eddy referring to the fishes in her fountain at Pleasant View shows that she did. She wrote: “The little fishes in my fountain must have felt me when I stood silently beside it, for they came out in orderly line to the rim where I stood. Then I fed these sweet little thoughts that, not fearing me, sought their food of me.”⁴

Shining through the sometimes savage, bestial characteristics of animals one can often discern some higher, God-derived quality of Soul—such as the courage and strength of the lion and the acute perception of the eagle. These qualities help us to recognize the true, spiritual substance and identity of the animals, and it is by holding in thought this actual, ideal, God-created nature of their true being, and denying the bestial traits, that we are able to help them when they are seemingly sick or suffering.

An epizootic—a disease affecting a group of animals—is imposed on the victims through false mortal belief. It can be overcome by changing the belief through the Christ, the true idea of God. We need to understand the presence of the actual, spiritual nature of God’s creature in place of the imperfect, disease-infected image that seems to be present.

We have a responsibility toward animals as we have toward people—to bear witness to their true nature as thought-representatives of divine Mind. It is not their usefulness to mortal man that determines their worth, but their usefulness to God as representatives of His qualities. God created man and beast, and with equal tenderness He cares for both. Under His law they must abide together in harmony and mutual respect.

NAOMI PRICE

¹ Gen. 1:26; ² *Science and Health*, p. 510; ³ *ibid.*, p. 512; ⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 247.

THE SATISFACTION OF SHARING THE SENTINEL

Helping others discover the *Christian Science Sentinel* often brings the most grateful response. Recently some readers related these experiences to us:

"When I tell my Sunday School pupils of a special article, if a child does not have access to it I give him a copy. In this way the *Sentinel* finds its way into the home. Over a year ago the mother of one of these children started attending church services, and continued until the family was transferred to another state. I give the *Sentinel* full credit for this. In less than a month this mother wrote that her little girl was enrolled in another Christian Science Sunday School and very happy."

"A neighbor told me of her desperation and attempts to take her own life. Not ten minutes before, I had started reading the *Sentinel* with an article entitled 'Science Not Suicide.' We talked about the truths of God and man, and then I gave her the *Sentinel*. Since this first visit she has come back every week. While her small daughter plays with my girls, we read *Science and Health* and talk. The family problems which seemed overpowering are now being viewed in a different light. This dear friend is beginning to climb upward in her understanding of God."

"After receiving a renewal notice on a gift subscription to a friend, I wrote asking if I might renew her *Sentinel* for another six months. She wrote back that she is receiving help from reading the articles and wishes to take care of the subscription herself."

Things like these happen when the *Sentinel* is thoughtfully shared. Perhaps there is someone you think would be helped by what you've read. Or you might know a friend who would appreciate a gift subscription. You can arrange it at a nearby Christian Science Reading Room, or write

The Christian Science Publishing Society
Box 125, Astor Station, Boston, MA, U.S.A. 02123.

Testimonies of Christian Science Healing

Many times the truth that God is our creator and that we are His children has been proved in my daily experience. I have been a student of this Science since childhood, as I was enrolled in a Christian Science Sunday School at the age of two.

One evening some years ago, I was not thinking coherently and was manifesting symptoms of disease. After I'd wrestled for over an hour with the thought of calling a Christian Science practitioner, Mary Baker Eddy's statement helped me make the decision (*Science and Health with Key to the Scriptures*, p. 420): "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need only to know that error cannot produce this unnatural reluctance." Immediately I called a practitioner.

What a rich, glorious experience followed! The inspired work of the practitioner illustrated another statement of Mrs. Eddy's (*ibid.*, p. 375): "The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love." In just a little over a week, I was healed of infectious hepatitis. Never have I more fully appreciated the work of a Christian Science practitioner.

When a new mother, I was not a sincere student of this Science and I had turned to the medical profession a few times. One day while I was backing up the car, my two-year-old daughter fell

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

out. As she climbed back in, I noticed her arm hanging limp with a bone jutting out at a peculiar angle under the skin. I headed for the doctor's office. He wasn't in. However, his wife, after one look at my daughter's arm, called him to the office.

While waiting, I read a city newspaper article on the Annual Meeting of The First Church of Christ, Scientist, in Boston. There was even a picture of The Mother Church and the crowds attending the meeting. I was so awakened to God's love for His children that I wondered why I was in that doctor's office. My daughter said, "Mommy, I want to go home." Her arm was normal! The doctor could find nothing wrong with the arm when he arrived, even though his wife insisted the child's arm had been broken. From that time Christian Science has been my only basis of healing and my way of life.

For many years weak ankles plagued me. I fell down many stairs, fell on the gym floor, and when just walking along. Each time, through prayer and acknowledgment of God's presence, the effects of the fall were quickly healed. One day I had my baby son in my arms when I fell down granite-slab stairs on my way to greet friends at the foot of the stairs. As we flew through the air, these words from Mrs. Eddy's hymn permeated my consciousness (*Christian Science Hymnal*, No. 207): "His habitation high is here, and nigh,/His arm encircles me, and mine, and all." Neither my son nor I was harmed. But I knew then that I had to claim my dominion as God's unfallen child and not respond to the suggestion that I was Adam's fallen man. This was done and I no longer fell or had weak ankles.

In my home there have been many other proofs of God's care, through my own understanding of God's creation or with the help of a practitioner. There have been healings of influenza, dogbite, sprained ankle, blood poisoning, virus pneumonia, ivy poisoning, laryngitis, and bursitis. An understanding that God is Mind has given me more harmonious relationships in both home and work. I am grateful for listening, following, and obeying what I felt was God's command about class instruction. For years I had thought of class as the end, the highest. Instead, through obedience to the leading to have class, I found it to be the beginning, a foundation on which to build.

TESTIMONIES OF CHRISTIAN SCIENCE HEALING

Mrs. Eddy, through humility, letting God guide, founded a church, established all the Christian Science periodicals, The Christian Science Board of Lectureship, Reading Rooms, and our Sunday Schools. I cannot express enough gratitude for all that these mean to me.

(Mrs.) MARJORY HENDERSON DURHAMER
Ocala, Florida



My first healing in Christian Science took place over fifty years ago. I had been in a hospital for two and one half months. The doctors released me, saying there was no more they could do for me. My sister asked if she could have Christian Science treatment for me. When I consented, she brought me a few copies of the *Sentinel* and contacted a practitioner to give me treatment. I was completely healed in two weeks. People couldn't believe I was the same teen-ager!

The following Christmas my sister gave me a copy of *Science and Health* by Mrs. Eddy. From then on Christian Science became a way of life for me. I married a young man whose oldest sister had introduced him to Science. Our three children were raised in Science and attended the Christian Science Sunday School. All became members of The Mother Church.

Among the many healings we have had in our family, the following are a few: eczema, three separate cases of arthritis, effects of automobile and skiing accidents, and so-called children's diseases. My husband, who had smoked since he was fifteen, was healed of this habit while he was having prayerful treatment for a carbuncle, which was also healed. Social drinking was given up in our home. Guests and family have never missed it. Earaches, which were supposed to be hereditary, were healed permanently. Lack of income was replaced with sufficiency during the depression years of the 1930's, and lack has never been a concern since.

In our home Christian Science was applied in every contingency. I can't imagine trying to raise a family without God's ever-present help. I can testify to happier relationships through the application of Christian Science. Mrs. Eddy says (*Miscellaneous Writings*,

p. 12), "Hate no one; for hatred is a plague-spot that spreads its virus and kills at last." And on the same page, "Never return evil for evil; and, above all, do not fancy that you have been wronged when you have not been." A favorite Bible verse I find helpful in dealing with other people is (Matt. 5:16), "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

I am grateful for class instruction from a teacher who constantly turns us to the Bible and *Science and Health* for the answers to all our questions and problems. My gratitude to God for His precious gift, Christian Science, and for the example of Christ Jesus is unending.

(Mrs.) ZULA M. RABLIN
Placerville, California



During the Second World War, I was moving with an infantry regiment someplace in Germany. The orders were to execute a surprise attack. It was about two o'clock in the morning, and we prepared to carry all equipment so our two hands would be free. We came to a dense forest we were to use for cover. Very rigid instructions were issued. We were to form a single line and hold each other's hands so no one would be separated and no equipment lost. It was so dark in this area you could not see your hand in front of your face. No talking was permitted. Orders were passed by whispering one to another until all the men in line knew what was going on. We traveled very slowly so our equipment would not make noise.

Somehow the man in front of me let go of the man in front of him. He stopped, whispered to me, "I lost him, I lost him." I asked him to trade places with me. I started to walk slowly, repeating silently but earnestly Mrs. Eddy's poem, "'Feed My Sheep.'" It includes these words (*Poems*, p. 14):

So, when day grows dark and cold,
Tear or triumph harms,
Lead Thy lambkins to the fold,
Take them in Thine arms.

In about fifteen or twenty minutes, though it seemed much longer, my hand met the hand of the only other man who knew the line had been broken. He was much relieved and whispered, "Where have you been?" I told him we were glad to be back in line together again. Another thing that I am grateful for, no attack was necessary. There was no opposition.

Every day I read something from my Pocket Edition of the Holy Bible and enlightening statements from *Science and Health* by Mrs. Eddy. Sometimes it was necessary to throw my raincoat over my head and read by flashlight. I was constantly seeking some guiding thought, some assuring message of truth to hold to for the day or night. During the many campaigns we slept very little. We stopped here and there, either for more information, to eat, or to rest. These were moments to establish my thoughts of God.

This effort to commune with the one Mind helped me many times, especially when I was selected with others to reconnoiter the area ahead of our regiment. Once I was left in an open field by the others, and in rejoining them I was fired on by machine guns. I fell to the ground and remained in a prone position until the shooting stopped. The bullets came so close the dirt was kicked up in my face. The words that came to me during this experience were, God is my Life, my God is Life, and Mrs. Eddy's words "Good is my God, and my God is good" (*Miscellaneous Writings*, p. 206). After a few moments I got up and ran back to my commanding officers to report the location of the machine-gun nest; but not another shot was fired from those weapons nor for the remainder of the day.

Another time, I was comforting a wounded man when an artillery shell landed close to us but did not explode. There were times, too, when the shells did explode but I was not touched.

More recently, I accidentally splashed battery acid in my left eye. Immediately the words came to me (Mark 16:18), "If they drink any deadly thing, it shall not hurt them." I washed the eye in water, but when I opened it, my sight was impaired. Although I had read the Lesson-Sermon in the *Christian Science Quarterly* earlier in the morning, I went directly to my Bible and *Science and Health* and studied the lesson on "Soul" again and again. Also, I studied readings for a Sunday morning service I had to conduct

in a rest home in our area. I did this study with one eye. Close to evening I readied myself for dinner, knowing I was healed. Soon sight returned to the eye, and there were no aftereffects. I had been completely healed.

Christian Science has been my only religion. I have relied on it for healing, happiness, and support. I give God my sincere gratitude for Mrs. Eddy, who made it possible for me to understand the Christ, Truth, and the real nature of God.

EDWARD D. ELS, JR.
Des Peres, Missouri



In 1958 my first testimony was published, which told of the healing of an incurable disease solely through applying the teachings of Christian Science. This healing took place after I had been studying this Science only three months and it has been permanent.

Since that time I have had many additional proofs that Christian Science has the answer to all problems facing mankind. One such proof of a much more recent date has been the healing of grief.

A few years ago my dear husband passed on. This was an overwhelming blow. So much so, I questioned my ability to cope with it, even though I had had such positive proofs of God's love. At this point I really questioned a lot of things. Two of the questions were: "How could this happen to such a good person who was earnestly studying and applying Christian Science in his daily life?" and "Since we had each been praying to understand our individual completeness as ideas of God and had even met at church, how could this be?" On and on went the questions. But there were no answers to such questions.

So, the only thing to do was to make the best effort I could to find peace in a higher understanding of what man really is, spiritual and immortal. I tried to realize that we were united as spiritual ideas in divine Mind, and that this was the only way we had ever known each other. Because this was true even before we met, I affirmed it is true now, and there could be no separation. This took a tremendous amount of prayerful effort, because I felt my life didn't have much meaning and purpose without my husband.

TESTIMONIES OF CHRISTIAN SCIENCE HEALING

One whole year went by. At the end of that time I was elected to serve on the executive board of my branch church. At first I thought how nice of the members to give me this opportunity; the next thought, I questioned how I could serve my church feeling as I did. This, however, turned out to be the demand that was needed—to be of service!

From then on steady progress was made. Even though there was yet a great deal more to be learned of my spiritual dominion and inseparable relationship with God, long before the three years on the board were finished, the healing of grief was complete.

I would prefer to have related an instantaneous healing of grief. I have read of such healings, but this was not my experience. But I can relate that along with this healing came much growth in spiritual understanding and conviction, and because of this the time factor becomes relatively unimportant. I can conscientiously state that the healing through spiritual growth took place because of a deep desire to serve my branch church. Mrs. Eddy states in *Science and Health* (p. 192), "Whatever holds human thought in line with unselfed love, receives directly the divine power." It was divine power that healed me of grief, for in no way could it have been accomplished by human will.

For these beautiful healings and many others in between, I am genuinely grateful to be a student of Christian Science. There are no words to express my deep gratitude to God for Christ Jesus, the loving Way-shower, and for Mrs. Eddy, who made available to a waiting world the revelation of Christian Science.

(Mrs.) DOROTHY BAKER BROGGI
Menlo Park, California



Several years ago I was healed of the effects of a fall down a flight of stairs. My husband heard my call for help and came to my aid. I asked him to call a Christian Science practitioner for treatment.

The picture looked serious. There was evidence of a broken rib, a broken bone in my foot, and there were cuts on my forehead and

wrist. But I had learned in fifty years of radical reliance on Christian Science to take Mrs. Eddy's advice, "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (*Science and Health*, p. 261). I was confined to bed for several days and then was able to sit up in a chair. A statement that inspired me during this period of healing reads (*ibid.*, p. 258): "Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate." Within three weeks the healing was complete and I was able to drive my car again.

I am grateful to the practitioner who worked faithfully for me, and to my family who patiently attended to my needs.

My gratitude for this and other healings, including two instances of painless childbirth, is great. I have been a student of Christian Science since 1925. I am most grateful for the growth in grace that comes from the study of Christian Science. Giving gratitude through a testimony is one way of publishing the salvation that comes through this study of the Science of Christ.

(Mrs.) MARGARET D. McMILLIN
Lookout Mountain, Tennessee



My first testimony was published in an October 1956 *Sentinel*. Evidence of continued growth in spiritual understanding is shown in the education of my children, progressive financial security for all of us, and increasing opportunity to serve God. My gratitude to God grows with the healings I see as a result of the utilization of Christian Science.

I am a member of a branch Church of Christ, Scientist, that is growing and thriving since we reached out to meet the community's need. We are a truly bilingual and bicultural church, which continues to attract native English-speaking as well as Spanish-speaking members.

A year before graduation from high school, my eldest daughter had a severe emotional shock. She requested help from a Christian Science practitioner in another town, who did not know her. The

result of the Christian Science treatment was so effective, she was able to finish high school on schedule. And now, some ten years later, this daughter has a fine marriage and children.

Several years ago I awoke one night with extreme pain in my back. As I could not seem to think clearly to pray for myself, my husband telephoned a practitioner asking her to pray for me. The condition did not get any better for several days. The practitioner stood by me, working night and day. Then a very clear thought came to me—that I had no fear for myself, but had, because of my great love for him, unconsciously accepted a sense of fear that my son had for himself. I telephoned the practitioner, thanked her for her work, and told her I now knew what I needed to correct.

I then began to pray for this young teen-ager, who had been away from home without contacting us for seven or eight months. I prayed specifically affirming that there is one Mind and that one is God, the all-seeing, all-knowing, all-wise, ever-presence. My son—included in God—was so consciously awake to God's presence it was impossible for him to be the agent or victim of fear for himself.

My complete healing came rapidly; I continued to pray for my son. Three weeks later I answered the telephone to hear a cheery voice say (as though no time had lapsed since our last conversation), "Say, Mom, when you go to church tomorrow, will you pick me up and take me to Sunday School?" This occurred three weeks in a row, and then he happily moved back home.

At the time this healing took place we had no children in our Sunday School. As the superintendent I had been going every Sunday, spending the time designated for the Sunday School in prayer for the Sunday School. Today we have a burgeoning Sunday School.

When I try to recount the blessings and healings I have experienced or witnessed through the application of Christian Science, I truly stand in awe.

(Mrs.) MIAH BUMPAS
Miami, Florida

Words of Current Interest

Related to the Lesson-Sermon
for October 17, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Doctrine of Atonement

**Who gave himself a ransom for
all, to be testified in due time
(I Tim. 2:6)**

The New English Bible translates, "Who sacrificed himself to win freedom for all mankind, so providing, at the fitting time, proof of the divine purpose."

**Those sacrifices which they offered
year by year (Heb. 10:1)**

Annually, on the Day of Atonement, the high priest would enter the inmost chamber of the temple in Jerusalem and offer a sacrifice to atone for the sins of the nation.

**He taketh away the first, that he
may establish the second
(Heb. 10:9)**

This discussion of temple ritual is particularly poignant because it was most likely written soon

after the Roman destruction of the temple in A.D. 70 and the consequent abolition of its sacrificial system. This superficial and temporary system, declares the author of Hebrews, has been removed to make way for a higher system of worship and a more spiritual sense of atonement.

**Let us consider one another to
provoke unto love and to good
works (Heb. 10:24)**

The New English Bible has, "We ought to see how each of us may best arouse others to love and active goodness."

**The law maketh men high priests
which have infirmity (Heb. 7:28)**

There is great irony in this observation. Jewish law specifically banned anyone with any sort of physical deformity from the priest's office. Nevertheless every priest had characteristically human shortcomings. Not so the Son, the higher exemplification of priestly atonement.

**The word of the oath, which was
since the law (Heb. 7:28)**

A. C. Purdy brings out the meaning in his comment on verses 20-25: "... while earthly priests took their office without an oath, our priest has behind his ministry the divine guarantee, as the psalm [see Ps. 110:4] ... proves."

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

CORNWALL—Wadebridge: Wadebridge School, Govenna Hill, 3 p.m., Sun., Oct. 31. "Where in the World Is God?" (McClain)

FEDERAL REPUBLIC OF GERMANY, INCLUDING WEST BERLIN

Berlin (Tenth): Church, 47 Edinburger Str. and Ofener Str., Wedding, 4 p.m., Sat., Nov. 6.*

Eberbach (Baden): Kurhaus, Stadthalle, 4 p.m., Sun., Oct. 31.*

Frankfurt/Main (First): Festsaal der Börse, 2 Börsenplatz, 7.30 p.m., Fri., Nov. 5.*

Wiesbaden: Kurhaus, Weinsaal, 7.30 p.m., Thurs., Nov. 4.*

*In German. "The Spiritual Basis of Health" (Ferris)

SWEDEN

Göteborg: Tempelriddarordens lokal, 3 Storgatan, 3 p.m., Sun., Oct. 31. In English. Swedish translation 4.15 p.m. "The Complete Man and Woman" (Heafer)

Stockholm (First): See local publicity for place. 7 p.m., Fri., Nov. 5. In English. Swedish translation 8.15 p.m. "Why Spiritual Healing?" (McClain)

SWITZERLAND

Berne: Auditorium, Bümpliz Secondary School. See local notice for hour. Tues., Oct. 26. In German. "The Spiritual Basis of Health" (Ferris)

Lausanne: Salle de Cinéma au Palais de Beaulieu, 6.30 p.m., Tues., Nov. 2. In English. French translation 8.15 p.m. "The Complete Man and Woman" (Heafer)

NIGERIA

LAGOS—Lagos City: Banquet Hall, Catholic Mission St., 5 p.m., Sun., Nov. 14.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

INDIA

Bombay: Patkar Hall, New Marine Lines, 7 p.m., Mon., Nov. 15. "The Science of God's Law" (Curtis)

PHILIPPINES

Manila: See local publicity for place. 8 p.m., Fri., Dec. 3. "The Science of God's Law" (Curtis)

Pateros: Church, M. Almeda St., 8 p.m., Thurs., Dec. 2. "The Science of God's Law" (Curtis)

NEW ZEALAND

Nelson: Vista Lounge, Rutherford Hotel, Trafalgar Sq., 8 p.m., Tues., Nov. 23. "The Spiritual Viewpoint" (Correll)

Wellington: Khandallah Town Hall, Ganges Rd., Khandallah, 3 p.m., Sun., Nov. 21. "There Is Only One Real Ego" (Correll)

UNITED STATES

(Week of October 17 to 23, and some earlier dates)

CALIFORNIA—Anaheim: Loara High School Auditorium, 1765 W. Cerritos Ave., 8 p.m., Thurs., Oct. 21.‡ "Who Runs Your Life?" (Holmes)

Barstow: Church, 1600 Armory Rd., 8 p.m., Tues., Oct. 19.‡ "Finding God's Direction" (Holmes)

CALIFORNIA (continued)

La Cañada: Lanterman Auditorium, 4491 Cornishon and Foothill Blvd., 8 p.m., Tues., Oct. 19.‡ "Protection Where Lions Lurk" (Wood)

Los Altos: Church, 401 University Ave., 8 p.m., Sat., Oct. 16.‡ "Protection Where Lions Lurk" (Wood)

Los Angeles (Ninth): Church, 433 S. Normandie Ave., 2.30 p.m., Sat., Oct. 23.‡ "Individualizing God's Power" (Pickett)

Los Angeles (Twenty-eighth): Avco Center Theatre, 10840 Wilshire Blvd., Westwood Village, 12 m., Thurs., Oct. 21. "Protection Where Lions Lurk" (Wood)

Modesto: Church, 225 Downey Ave., 3 p.m., Sun., Oct. 17.‡ "Finding God's Direction" (Holmes)

Newport Beach (First): Church, 3303 Via Lido, 8 p.m., Thurs., Oct. 21.‡ "Individualizing God's Power" (Pickett)

Northridge (Forty-first, Los Angeles): Church, 9710 White Oak Ave., 8 p.m., Fri., Oct. 22.‡ "Protection Where Lions Lurk" (Wood)

Oakland (Third): Church, 1642 Fruitvale Ave., 2 p.m., Sat., Oct. 23.‡ "How to Love and Be Loved" (Alton)

Pasadena (First): Church, Oakland Ave. and Green St., 8 p.m., Fri., Oct. 22.‡ "Individualizing God's Power" (Pickett)

San Francisco (Ninth): Church, 175 Junipero Serra Blvd., 8 p.m., Tues., Oct. 19.‡ "What's Your Greatest Need?" (Alton)

San Jose (First): Church, 1807 The Alameda, 3 p.m., Sun., Oct. 17.‡ "What's Your Greatest Need?" (Alton)

San Luis Obispo: Monday Club, 1815 Monterey St., 5 p.m., Sun., Oct. 17.‡ "Protection Where Lions Lurk" (Wood)

Santa Barbara: Church, 120 E. Valerio St., 8 p.m., Mon., Oct. 18.‡ "Protection Where Lions Lurk" (Wood)

Santa Monica: Church, 505 Arizona Ave., 11 a.m., Sat., Oct. 23.‡ "Protection Where Lions Lurk" (Wood)

Sebastopol: Masonic Temple, 373 N. Main St., 8 p.m., Mon., Oct. 18.‡

"Individualizing God's Power" (Pickett)

South Gate: Church, 4804 Tweedy Blvd., 8 p.m., Fri., Oct. 22.‡ "Who Runs Your Life?" (Holmes)

South San Francisco: Church, 540 Miller Ave., 2.30 p.m., Sun., Oct. 17.‡ "Individualizing God's Power" (Pickett)

Taft: Church, 615 Kern St., 8 p.m., Tues., Oct. 19. "Your Right to Be Right" (Pickett)

CONNECTICUT—New London: Church, 214 Hempstead St., 3 p.m., Sun., Oct. 17.‡ "Use Your Spiritual Power" (Henderson)

New Milford: Church, 2 Main St., 8 p.m., Thurs., Oct. 21.‡ "The Evidence: True or False?" (Tyc)

Waterbury: Church, 37 Holmes Ave., 8 p.m., Mon., Oct. 18.‡ "Justice Under God's Care" (Henderson)

Westport: Greens Farms Academy, 35 Beachside Ave., Greens Farms, 8.30 p.m., Tues., Oct. 19. "Justice Under God's Care" (Henderson)

DELAWARE—Wilmington: Church, 1201 Van Buren St., 8 p.m., Mon., Oct. 18.‡ "The Evidence: True or False?" (Tyc)

GEORGIA—Atlanta (Second): Church, 3372 Peachtree Rd., N.E., 8 p.m., Fri., Oct. 22.‡ "Drift or Direction in Life?" (Kenyon)

Oxford: Prayer Chapel, Emory Univ., 11 a.m., Sat., Oct. 23.‡ "Christian Science: Its Healing Practice" (Kenyon)

ILLINOIS—Aurora: Church, 522 Garfield Ave., 8 p.m., Tues., Oct. 19.‡ "The Touch of Spirit" (Clarke)

Marshall: Marshall Public Library, 612 Archer Ave., 8 p.m., Thurs., Oct. 21. "A New Beginning" (Jenks)

Midlothian: Church, 14722 S. Kostner Ave., 3.30 p.m., Sun., Oct. 17. "Peace Is Individual" (Linnig)

Northbrook: Public Library, 1201 Cedar, 8 p.m., Mon., Oct. 18.‡ "Peace Is Individual" (Linnig)

Oak Park (Second): Irving School, 1124 Ridgeland Ave., 8 p.m., Thurs., Oct. 21. "Ageless Youth" (Driver)

CHRISTIAN SCIENCE LECTURES

ILLINOIS (continued)

Park Ridge: Church, 330 Touhy Ave., 8 p.m., Sat., Oct. 23.‡ "The Touch of Spirit" (Clarke)

Rock Island: Church, Seventh Ave. and 22d St., 8 p.m., Tues., Oct. 19.‡ "Ageless Youth" (Driver)

Round Lake: Church, 1 W. Washington St., 8 p.m., Mon., Oct. 4.‡ "From Hell to Heaven" (Rogers)

Wauconda: High School, 555 N. Main St., 3 p.m., Sun., Oct. 17.‡ "The Touch of Spirit" (Clarke)

Waukegan: Church, Grand Ave. and West St., 8 p.m., Fri., Oct. 22.‡ "The Touch of Spirit" (Clarke)

Winnetka: Church, 440 Ridge Ave. and Cherry St., 8 p.m., Mon., Oct. 18.‡ "A New Beginning" (Jenks)

INDIANA—Attica: Church, 304 E. Main St., 2.30 p.m., Sun., Oct. 17. "Ageless Youth" (Driver)

Connersville: Church, 721 Grand Ave., 8 p.m., Mon., Oct. 18. "Your Unlimited Opportunities" (McGrew)

Crawfordsville: Church, 300 W. Wabash, 3 p.m., Sat., Oct. 23.‡ "A New Beginning" (Jenks)

Frankfort: Church, 204 N. Clay St., 8 p.m., Fri., Oct. 22. "A New Beginning" (Jenks)

Indianapolis (First): Church, 3620 E. 38th St., 4 p.m., Sun., Oct. 17.‡ "Your Unlimited Opportunities" (McGrew)

Indianapolis (Sixth): Church, 1002 N. Garfield Dr., 7.30 p.m., Mon., Oct. 18.‡ "Become What You Are!" (Rogers)

South Bend: Clay High School, 19131 Darden Rd., 11 a.m., Sat., Oct. 23.‡ "Your Unlimited Opportunities" (McGrew)

Terre Haute: Church, Sixth and Swan Sts., 8 p.m., Sun., Oct. 17.‡ "The Family of Man" (Rogers)

KENTUCKY—Owensboro: Church, 1716 Scherm Rd. and Imperial Dr., 8 p.m., Mon., Oct. 11.‡ "Your Unlimited Opportunities" (McGrew)

MARYLAND—Cumberland: Holiday Inn, S. George St., 8 p.m., Mon., Oct. 18. "A New View of Prophecy" (Thorneloe)

Pasadena (First, Glen Burnie): United Methodist Church, 213 Ritchie Hwy., 3 p.m., Sun., Oct. 17.‡ "Drift or Direction in Life?" (Kenyon)

MASSACHUSETTS—Athol: Church, 165 Ridge Ave., 3 p.m., Sun., Oct. 17. "Life Without Lack" (Mondino)

Lynn-Swampscott: Church, 153 Lynn Shore Dr., Lynn, 8 p.m., Mon., Oct. 18.‡ "Life Without Lack" (Mondino)

Newtonville (First, Newton): Church, 391 Walnut St., 3.30 p.m., Sun., Oct. 17.‡ "Are You Looking in the Right Direction?" (Rivas)

MICHIGAN—Birmingham: Lahser High School, 3456 Lahser, Bloomfield Hills, 8 p.m., Thurs., Oct. 21.‡ "Are You Resourceful?" (Linnig)

Dearborn: Church, 22000 Morley Ave., 8 p.m., Thurs., Oct. 21.‡ "Your Unlimited Opportunities" (McGrew)

Grand Rapids (First): Church, 48 Lafayette Ave., S.E., 8 p.m., Tues., Oct. 19.‡ "Your Unlimited Opportunities" (McGrew)

Kalamazoo (Second): Public Library, 315 S. Rose St., 3 p.m., Sat., Oct. 23. "You're a Freeman!" (Linnig)

Sturgis: Church, 211 N. Nottawa, 8 p.m., Fri., Oct. 22.‡ "Your Unlimited Opportunities" (McGrew)

MINNESOTA—Duluth: Church, 902 E. First St., 8 p.m., Fri., Oct. 22.‡ "Get Your Life in Balance" (Driver)

Minneapolis (First): Public Library, Heritage Hall, 300 Nicollet Mall, 11 a.m., Sat., Oct. 23. "Get Your Life in Balance" (Driver)

MISSOURI—Ballwin-Ellisville: Church, Shopping Center, 23 Ballwin Plaza, Ballwin, 3 p.m., Sun., Oct. 17.‡ "A New Beginning" (Jenks)

Ferguson: Church, 29 Randolph Ave., 8 p.m., Sat., Oct. 23.‡ "The Family of Man" (Rogers)

Overland: Church, 8810 Midland Ave., 8 p.m., Fri., Oct. 22.‡ "From Hell to Heaven" (Rogers)

St. Louis (Eighth): Church, 6221 Alexander Dr. (Skinker and Wydown Blvds.), 8 p.m., Tues., Oct. 19.‡ "A New Beginning" (Jenks)

MISSOURI (continued)

Washington: Church, 109 E. Third St., 8 p.m., Thurs., Oct. 21.‡ "The Family of Man" (Rogers)

NEW HAMPSHIRE—Hanover: Church, 1 School St., 12 m., Tues., Oct. 19.‡ "Life Without Lack" (Mondino)

Nashua: First Congregational Church, Lowell St., 8 p.m., Fri., Oct. 22.‡ "Life Without Lack" (Mondino)

NEW JERSEY—Fort Lee (First, Cliffside Park): Fort Lee Public Library, 320 Main St., 11 a.m., Sat., Oct. 23.‡ "The Evidence: True or False?" (Tyc)

Morristown: Church, Morris St. and Washington Hdqrs., 8 p.m., Thurs., Oct. 21.‡ "Use Your Spiritual Power" (Henderson)

NEW YORK—East Rochester: See local notice for place and hour. Sun., Oct. 17. "Who Is Making Your Decisions?" (Williams)

Hornell: Church, 15 Main St., 8.15 p.m., Tues., Oct. 19. "Safe in God's Care" (Williams)

New York (Fourteenth): Church, 555 W. 141st St., 7 p.m., Fri., Oct. 22.‡ "The Evidence: True or False?" (Tyc)

New York (First, Bayside, L.I.): Church, 215-15 43d Ave., 8 p.m., Thurs., Oct. 21.‡ "Are You Looking in the Right Direction?" (Rivas)

Queens Village, L.I.: Church, 217-10 93d Ave., 11 a.m., Sat., Oct. 23.‡ "Justice Under God's Care" (Henderson)

Southampton: Church, Cameron and Pine Sts., 8.30 p.m., Tues., Oct. 19.‡ "The Power of God" (Rivas)

Tarrytown: Hilton Inn, S. Broadway, 3 p.m., Sat., Oct. 23.‡ "The Power of God" (Rivas)

NORTH CAROLINA—Southern Pines: Church, E. New Hampshire Ave., 8 p.m., Thurs., Oct. 21.‡ "Christian Science: Its Healing Practice" (Kenyon)

OHIO—Cleveland (Fifth): Church, 11623 Lake Ave., 8 p.m., Thurs., Oct. 14.‡ "A New Beginning" (Jenks)

OKLAHOMA—Oklahoma City (First): Church, 1200 N. Robinson, 8 p.m., Mon., Oct. 11. "Peace Is Individual" (Linnig)

OREGON—Ashland: Carpenter Hall, Pioneer Ave., S., 8 p.m., Thurs., Oct. 7.‡ "Protection Where Lions Lurk" (Wood)

PENNSYLVANIA—Allentown: Church, 3020 Hamilton Blvd., 8.15 p.m., Fri., Oct. 22.‡ "Who Is Making Your Decisions?" (Williams)

Lewistown: Church, 9 W. Hale St., 8 p.m., Tues., Oct. 19. "A New View of Prophecy" (Thorneloe)

Mt. Lebanon: Church, 1100 Washington Rd., Pittsburgh, 8.15 p.m., Thurs., Oct. 21.‡ "A New View of Prophecy" (Thorneloe)

Philadelphia (Second): Church, 5443 Greene St., Germantown, 3 p.m., Sun., Oct. 17.‡ "The Evidence: True or False?" (Tyc)

Pittsburgh (First, Wilkinsburg): Church, 1900 Graham Blvd. and Gaywood, 2.15 p.m., Sat., Oct. 23.‡ "A New View of Prophecy" (Thorneloe)

Sharon: Church, 80 S. Irvine Ave., 8 p.m., Fri., Oct. 22. "A New View of Prophecy" (Thorneloe)

TEXAS—Dallas (Fifth): McFarlin Auditorium, SMU Campus, Hillcrest and McFarlin, 3 p.m., Sat., Oct. 16.‡ "What Does It Mean to Be Saved?" (Pike)

Granbury (Second, Fort Worth): Granbury Opera House, Town Sq., 3 p.m., Sun., Oct. 17. "What Does It Mean to Be Saved?" (Pike)

VIRGINIA—Lynchburg: Church, 2901 Rivermont Ave., 8 p.m., Tues., Oct. 19.‡ "Christian Science: Its Healing Practice" (Kenyon)

Roanoke: Rehabilitation Center, S. Jefferson and McClanahan Sts., S.W., 3 p.m., Sun., Oct. 17.‡ "A New View of Prophecy" (Thorneloe)

WASHINGTON—Bremerton: Church, Fourth and Warren Sts., 8 p.m., Fri., Oct. 22.‡ "Life Without Doubt" (Pike)

Oak Harbor: Whidbey Federal Credit Union Bldg., 8324 80th, N.W., 7.30 p.m., Thurs., Oct. 21.‡ "What Does It Mean to be Saved?" (Pike)

Olympia (Second): Capital High School, 2707 Conger, 8 p.m., Sat., Oct. 23. "Rise and Shine" (Pike)

WASHINGTON (continued)

Seattle (Fifteenth): Church, 5801 Sand Point Way, N.E., 8 p.m., Mon., Oct. 18.‡ "What Does It Mean to Be Saved?" (Pike)

Snoqualmie: Snoqualmie Middle School, 8 p.m., Tues., Oct. 19.‡ "What Does It Mean to Be Saved?" (Pike)

Tacoma (Fourth): Junior High, 5010 Pacific Ave., 3 p.m., Sun., Oct. 10.‡ "Your Right to Be Right" (Pickett)

WISCONSIN—Kenosha: Church, 6032 Eighth Ave., 8 p.m., Thurs., Oct. 21.‡ "The Touch of Spirit" (Clarke)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

LECTURE NOTICE

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

For lecture announcements to be published in the *Herald*, please refer to information on the back of the Lecture Information forms supplied to branch churches.

A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

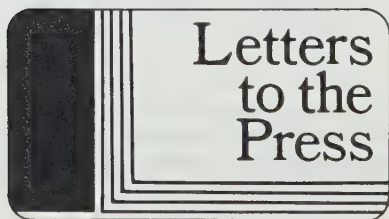
All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

"OUR FATHER'S DEMAND—UNSELF MORTALITY" A NEW LEAFLET

Choose Life! is the message of this new leaflet, "Our Father's Demand—Unself Mortality." It's for anyone who desires a fuller understanding of man's eternal and permanent unity with God. The article, by Paul Stark Seeley, appeared first in the June 1975 issue of *The Christian Science Journal*.

In it we are encouraged to make a commitment to "... more actively deny, challenge, and reject, every day, the mortal sense of life, and faithfully to open thought to discover more of man's only real Life, God." Many ideas in the leaflet help overcome procrastination or unwillingness to initiate the mental effort required.

If you would like to read "Our Father's Demand—Unself Mortality" or share it with someone, you can buy it for 15c at the Christian Science Reading Room in your community. Or you can order it direct from The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.



From Christian Science
Committees on Publication

Cape Cod News
Hyannis, Massachusetts

[Your author] writes that "it is clearly unfair to impugn an entire religious sect because of the behavior or comportment of two of its adherents."

It is interesting to speculate why [he] then proceeds to impugn Christian Science with a brush so broad and black that this entire body of Christians emerges as a

remarkably obnoxious and addled subspecies of the human race. The early generalization hardly prepares one for so determined a parody of a serious Christian faith.

Not only does [your author] describe the teaching of Christian Science in terms that make it silly beyond belief, but he also goes on to say that it "requires" a certain hardness of heart and "lack of sympathetic responsiveness." This would be news indeed to those thousands of Christian Scientists who have found that their healings of sin, grief, sickness, want, despair and alienation have come only as they have yielded to the transforming sense of divine Love—a love which requires the progressive surrender of all uptight, self-centered thinking.

Since the article names Mary Baker Eddy only to condemn her

in the "muckraking" terms of 1907 and the "debunking" terms of 1929, I trust I may be allowed to quote a few characteristic sentences from her "Science and Health with Key to the Scriptures":

"If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted" (p. 366).

"The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness" (pp. 365-366).

"What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done" (p. 4).

Among Christian Scientists, as among all other Christians, one will obviously find varying degrees of dedication to the basic truths they profess. Their religion is something that calls for hard work and humble commitment if it is to be more than wishful thinking.

Hasn't [your author] ever met any intelligent or likeable Christian Scientists?

Even when he quotes from an official church publication which reminds Christian Scientists to conduct themselves "in a Christian manner, avoiding controversy, extremes in expression and unwise zeal" it is only to say that although this "sounds pretty orthodox" it has a "darker side." Thereafter his article, with its own brand of untempered zeal and loaded interpretation, paints a picture of unrelieved darkness.

This letter is written, however, not in complaint at the evident bias of the article. Rather, it is written as a reminder that the basic purpose of Christian Science is to heal—not merely physical disease but all those imperfections of thought, character, and action which are rooted in a material sense of life alienated from God. And surely nothing needs spiritual healing today more than the animosities that would set honest citizens against each other by needless misrepresentation of each other's histories and beliefs.

J. BURGESS STOKES

Manager

Committees on Publication

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

THE CHRISTIAN SCIENCE PERIODICALS

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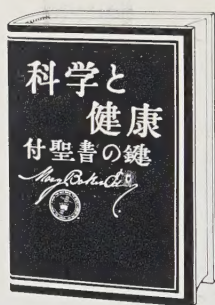
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